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CHRISTIAN PHILOSOPHY.

No. IV.

OF THE MOON.

Next to the sun, the moon is the most remarkable of the celestial objects. In its form, it is not like the earth, flattened at the poles; but it is a perfect sphere. It revolves round the earth at the distance of 240,000 miles, in an elliptical or oval orbit; and with it is carried round the sun. As the moon turns round her axis only once while making one revolution round the earth, she always keeps nearly the same side towards the earth; but as her motion in her orbit is not exactly uniform, we see something more than one side. In the swiftest part of her revolution, her face is turned from the earth a little more than her rotation on her axis turns it the contrary way; in the slower parts of her revolution the reverse will happen. As the axis of the moon, like that of the earth, is always parallel to itself, or directed to the same star in all situations, it will sometimes incline from the earth, and sometimes towards it, in consequence of which we see more or less, at different times, of those parts of the moon which lie about each of her poles. This motion is called her *Libration in Latitude*, as the former is denominated her *Libration in Longitude*. The time in which this planet performs her revolution round the earth, is twenty-seven days, seven hours, and forty-three minutes.

It is evident that the spots on the moon are mountains, from their casting a shadow in the direction opposite to the sun. The height of some of these mountains has been found, by observation, to be 25,000 feet in perpendicular altitude; which is greater than any of those on the earth. Several of these mountains appear to be volcanoes. It has been a general opinion, that the moon has no atmosphere; but the latest discoveries seem rather to favor the idea. The continual change of figure to which the moon is subject, depends upon her relative situation to the earth and the sun. That side of the moon which is towards the sun, will be enlightened. When we see the whole of the enlightened side, it appears in the full. In order to this, the earth must not be between the sun and the moon. When the enlightened side is wholly turned from us, she is invisible; being then between the earth and the sun: in this case, the moon is said to be in conjunction with the sun; in the former, in opposition. As the moon advances in her orbit, after being in conjunction, a small part of the enlightened side is seen, and we have a new moon; and we continue to see more and more of the enlightened side as the moon approaches a state of opposition. The waning of the moon takes place in the same manner, but in a contrary order. These changes of the moon may be easily illustrated by an ivory ball, which, being held in various positions near a candle, will present a greater or less portion of its illuminated hemisphere to the view of the observer; appearing, like the moon, horned, full, and gibbous.

The attraction of the sun and moon produces the tides. When the sun and moon are in conjunction, or in opposition, they act together, and occasion *spring-tides:* when the moon is in her first or third quarter, they counteract each other's attraction, and *neap tides* are experienced. If the orbit of the moon were in the same plane with that of the earth, whenever the moon was between the earth and the sun, or in conjunction, the sun's light would be interrupted, and an eclipse of the sun take place; and whenever the earth was between the sun and the moon, or in opposition, the moon would come within the earth's shadow, and be eclipsed: but as the plane of the moon's orbit makes an angle with that of the earth of five degrees, she is sometimes north, and at others south, of the earth's orbit; so that if the time of the opposition or conjunction does not happen at or near the time of her crossing the orbit of the earth, she will be either too high or too low to come within the shadow of the earth, and there will be no eclipse of the moon, or at least only a partial eclipse; for the same reason there will be no eclipse of the sun, except the moon cross the earth's orbit at the time of her being in conjunction.

It seems to belong to the Christian Philosopher to remark, that the darkness which took place when our blessed Saviour hung on the cross, could not have been produced by an eclipse of the sun; since this event never can happen when the moon is in opposition; which was the case at this important period, as the passover was always kept at the time of the full moon. The darkness which in that awful season, overspread the face of nature, was, doubtless, occasioned by a particular interference of Divine power; and perhaps intended as a lively emblem of the darkness and distress of spirit with which the Lord of all things was then overwhelmed.

He who then hung on the accursed tree, made the lesser light to rule by night. By her pale reflected beams, she, in some degree, supplies the place of the sun when he is set; and when she shines, preserves the earth from being wrapt in total darkness. Whilst the moon enlightens our world, the earth answers the end of a moon, more than fifteen times as large, to enlighten that planet. Thus has the Creator formed his works, that one part of them is useful to another; so should the followers of Christ endeavour to confer benefit as well as to receive it; thus realizing, in the moral world, what the wisdom and goodness of God has produced in the world of nature. "I am sure," says Dr. C. Mather, in his Christian Philosopher, "to be under such influence of the Moon, as to see the great God managing many of his gracious intentions by such an instrument; and to be awakened to his praise in the night, when we see the moon walking in brightness, would not be a lunacy that the most rational man could be ashamed of."

INSTRUCTION OF SLAVES.

Among the bills introduced in the Legislature of South Carolina, a few days since, we notice the following—"A Bill to prohibit the public instruction of slaves and free persons of colour in reading and writing, and for other purposes." This bill was introduced, it is stated, by the Charleston delegation.

We were forcibly struck with the different feeling and policy manifested by this resolution, from that which exists in the British West Indies. There, great exertions are made to instruct slaves, especially to give them religious instruction. In looking over a file of the Barbadian, published at Bridgetown, Barbados, we notice many pleasing facts on this subject. These papers contain notices of Branch Associations in aid of the incorporated Society for the conversion and religious instruction and education of the Negro Slaves in the British West Indies, in Barbados, Antiqua, and St Christophers. The Governors of these Islands patronize the Associations. "We believe," says the Editor of the Barbadian, in noticing the Report of the Association of Barbados, "the public are little aware of the fact, which we now with inexpressible satisfaction communicate, that 254 plantations (more than half of those in the Island,) besides many smaller properties are now under religious instruction." The instruction is given by Lay Catechists, licensed by the Bishop, and under the direction of the Parish—and is confined to "the Scriptures, the Liturgy of the Church, and such other religious works as are included in the catalogue of the Society for promoting Christian Knowledge." The Rector of one Parish reports that 26 plantations and 21 small properties are under religious instruction: another reports 24 plantations: another mentions a plantation "where the little negroes from 12 to 6 are taught to read for an hour daily on the Madras system, by a young man who was educated at the Central School, in Bridgetown:" another mentions "A Sabbath School for the younger negroes from 9 plantations," and three estates on which the young are taught to read. In another Parish the young negroes from 9 estates are assembled every Thursday, by the Pastor, and taught to read.

The Report of the Branch Association of the Island of St Christophers, contains similar statements of which we can mention only one. "I can next state that the School in Bassiterre, on the National plan of Instruction, is in the most flourishing condition, having 183 scholars under tuition, making rapid progress—of whom 31 are slaves" We will only add a short quotation from an address before a meeting in Antigua, assembled to consider the expediency of establishing a Branch Association for the Conversion, Religious Instruction and Education of the Negroes. "Shall it be said, Sir, that strangers are anxious to make our poor better for time and for eternity, but that we ourselves are unconcerned about them? We, their Masters, their appointed instructors, their natural benefactors! I state the position only to reject it."—*Conn. Obs.*

From the N. Y. Commercial Advertiser.

OUTRAGE AT THE SANDWICH ISLANDS.

When the report of a riot committed by the crew of the U. S. schooner Dolphin against the Chiefs of the Sandwich Islands, and the American Missionaries residing there, first reached this country, an unwillingness to believe any vessel of our navy guilty of such an inexcusable transaction as that was said to be, and a want of definite information on the subject, lead us to forbear noticing the fact. But some of the principal papers of the nation did give it a place, with editorial surmise, not calculated greatly to prepossess the public mind in favour of the parties who were the principal sufferers. The sight of a private letter, however, from the Rev. Mr. Richards, who was at the Island of Oahu at the time, received last week by a friend in this city, perfectly satisfies us of the truth of the fact, and of the general merits of the case. From this letter, and from other creditable and decided evidence on the point, we do not hesitate to assert that the missionaries had been before, and were at the time, acting only in their appropriate character and sphere—that there was no interference on their part in the commercial or civil affairs of the government, and that the aggression on the rights and laws of the nation—the fault and the infamy—belong exclusively to the commander and crew of the Dolphin.

It is a fact extensively known, that the intercourse of foreign vessels with the Islands of the Pacific, is attended with the most unbridled and most unblushing licentiousness, and at no place was this licentiousness more unlimited and more barefaced than at the Sandwich Islands. The establishment of a mission of Christian ministers and teachers there, as might well be supposed, soon threw light on the existing abominations of the land, even in view of the heathen themselves, and in the course of a very few years, the leading persons in the government became so fully convinced of the disgrace and enormity of prevalent habits of open licentiousness, that they determined to suppress them. A law was accordingly made and proclaimed nearly two years since, prohibiting native females from going on board ships for purposes of vice—the penalty was the displeasure of the Chiefs, and imprisonment.

It was the existence of this law, as it appears, and the strictness with which it was enforced, that excited the riot. And we are sorry to perceive, from the following extract from Mr. R's. letter, to how great an extent the Captain of the Dolphin was accessory, by his example, in the insult and violence of his crew.

After the mention of other subjects, this affair is introduced:—

"I must now give you a history of the conduct of Captain Percival, so far as I am acquainted with it. On his first arrival, he treated the Mission with tolerable politeness. In one of his first interviews with Mr. Bingham, however, he expressed his extreme regret, that females were prohibited going on board vessels. He soon began to drop hints against the Mission, and in my presence, ridiculed our attempts to instruct the people. He also made a formal request of Mr Bingham, that none of the Missionaries might be present when he conversed with the Chiefs, even if the government should send for them.' At length he went officially, in company with many of the foreign residents to *Boki*, Governor of Oahu—the chief who accompanied the late King to England, and who during the illness of his brother *Karaimoku*, is at the head of the government, and railed most ridiculously at the law on females: declared the prohibition to be a great wickedness: said such a thing was unknown in England and America; and that if any chief or minister should attempt to stop prostitution in either of those countries, they would lose their heads immediately. He also spoke of the mission in the most hostile manner.

Finding that Boki had not the power of repealing the law, a general Council of the Chiefs was appointed at his request. The next morning, *Karaimoku*, (the aged and sick regent of the Island) and *Kaahumanu*, (the most powerful of the female chiefs, and associated with Karaimoku in the Regency,) sent Boki to request Capt. P. to make his communication to them in writing, as Lord Byron had done at the council he held with the chiefs He answered that he would not write, but would talk and would fight—that his vessel was small, but like fire—warned the chiefs as to their own safety, in resisting his wishes; said he would shoot Mr. B. if he came to the council, and would have the law removed at any consequence. At the council he was more moderate, but insisted on the repeal of the law—complained loudly that the chiefs had insulted him by not admitting females to his schooner, when they had allowed them to go on board the Blonde frigate, (which was not true,) and said he would rather have his arms and legs cut off than to be thus insulted. Your Missionaries, he added, tell you so and so, but they are only *Kanakas* (common low men)—I know nothing about them. I am a *Chief* from the United States, and you must listen to me

To his speech the chiefs made little reply, except that they had recently heard the word of God, and were determined to obey his commandments and walk in the right way. In answer to this mention of the word of God, he said, "When some wicked people took an adulteress to Jesus Christ to be punished, He did not punish her, but told her to go back again,"—and here left the passage, so that the people who believed what the Captain had said, supposed that our Lord commended the woman for adultery.

Kaahumanu said to him, "We have turned to the Lord, and we wish all our people to do the same—for this reason we have made the law. We make no law for you, nor for your men, nor for your women—it is for our own females we have made the law." He received no answer at the Council, concerning the repeal of the prohibition. The next morning he sent a messenger, demanding the liberation of five noted prostitutes, and threatened that he would blow the town down if they did not listen to him. On Saturday evening, the 25th of February, Capt P. came to *Kaahumanu* again—told her she was bevaroa (very wicked) for not removing the law—told her she was putting herself and people in danger, and spent an hour in railing at her, the chiefs and the mission —sometimes merely hinting at the hazard to which we were exposing ourselves, and at others uttering the most positive threats. Kaahumanu replied, "I have seen men of war before—I have seen men of war from England, and from Russia, and from France, and from Spain; but I have never before seen such a man of war as you are!" And she actually came to me to inquire whether Capt. P. was indeed an American officer, or whether he was not a *pirate*. The next morning, Sabbath, 26th, all was pleasant and quiet as usual. In the afternoon, about the time of worship, it commenced raining, and the people were prevented assembling in the usual place of public service. Karaimoku was in his sick chamber, and most of the chiefs with him. Mr. Bingham went to the government house to consult the chiefs about the afternoon worship. While he was there four sailors came in, armed with clubs, demanding the removal of the law—saying they would have the restoration of their former practices, or they would have the houses down. Karaimoku ordered them peremptorily from the house, as did *Kaahumanu*, and the other chiefs—they refused to go, and formed a line, brandishing their clubs. Other sailors soon arrived, and they commenced an attack on the house, and broke nearly all the glass in the front windows. They then left the enclosure of the chiefs and proceeded towards Mr. Bingham's residence, immediately adjoining.—Mrs. Bingham was alone, and Mr. B. perceiving their design, sprung by a cross path to her defence. He was met, however, at the door by seven of the mob, and forced back to the gate. He there escaped and fled again to the yard of the chiefs—he was pursued by the mob, one of whom struck him with a club, and another drew his knife on him. As soon as the natives perceived this, they waited no longer, but fell on the sailors, and soon secured them all Mr. Bingham then went to his own house, but had scarcely fastened the door, when an additional party had arrived. Two of them proceeded to Mr. Bingham's with heavy clubs, and beat in the windows, and attempted to force the door; but from some cause turned their clubs against each other, till one was laid senseless on the ground. In the mean time, the battle was renewed in the other yard—stones and clubs flew in every direction, till Captain Percival arrived, and the men were secured and delivered to his charge.—The whole number of sailors was near twenty—nearly all from the Dolphin—a few from the whale ships, and two or three of the residents. Captain P. expressed a regret that the riot had occured, but added, that he could scarce blame the men, and that we now had proof that it would not do to have such a law, and the Missionaries were the sole causes of the mob. When assured by us, that we had nothing to do in the government, and in no case prescribed civil laws to the people, he contradicted us in the most positive manner, and said he knew better. The next morning two messengers came from him to the chiefs, saying they must repeal the law. Boki's courage failed, and he took such measures as in a good degree to comply with the demand; and multitudes of ignorant and degraded females have again resorted to the ships and their former abominable practices. Some of our Christian friends at home may have shed a tear, when reading of the abuse of a British whale ship, but no evil came from that outrage—tell them now to weep *tears of blood* over the lamentable consequences to this people of the violence and infamy of one of our own national vessels. The chiefs consider Capt. P. as much the instigator of the attack as though he had headed the mob in person. Karaimoku, the most energetic and efficient of the chiefs, is almost gone with the dropsy, and can no longer hold the reins of government—and, it is probable the chiefs will never again act decidedly on this point, till some American officer of higher rank, and better principles than Captain P. comes to the island, and by his example and authority does away the evil caused by him I ought, in justice to Capt. P. to add, that he caused six or seven of his men to be whipped. I have given all these particulars that you may be able to correct any false statements on the subject in America. We feel that our situation is critical, and at all times truly perilous. This is certain, that if any more such vessels as the Dolphin visit the islands, there will be no hope for our lives."

After this, and the other testimony before the public, we have no hesitation in saying, that the Head of the Navy Department should cause an immediate investigation in regard to the conduct of the commander of the Dolphin. *Edits. Com. Adv.*

CHEERING INTELLIGENCE FROM THE SOUTH.

Communicated for the New-York Observer and Chronicle.

The Synod of South Carolina and Georgia met at Washington, Geo. on the 22d of November. I had the satisfaction to be present; and never were ten days of my life spent more happily, or more profitably. A good work of grace has already commenced in several places in the State.

During Synod, intelligence came from Milledgeville, that *a work of grace had commenced among the members of the Legislature*. At an anxious meeting, fifteen of them were inquirers, and five or six indulged a hope that they had found the Messiah.

Intelligence was received from Barnwell, S. C. One of the missionaries in the employ of the South Carolina Domestic Missionary Society, discouraged by the small success of a year's labour, had preached his parting sermon. After the meeting, *sixteen persons* came in great distress of mind, telling him their feelings, and intreating his prayers and instructions.

The revival in Athens College, Geo. continued till the middle of November, when vacation commenced. At that time thirty students were hopeful subjects of the work. Before they separated, fifty signed a written resolution that they would steadfastly seek for saving faith in Jesus Christ. In the town, the work is still progressing.

In Washington, two days before the meeting of Synod, twenty inquirers

were present at the first anxious meeting. These meetings were continued every day, and at the sixth meeting between sixty and seventy were present. Sermons were delivered daily to crowded audiences, who by their fixed attention and silent tears, discovered a deep and increasing solemnity. The Sabbath came. Clergyman from every part of the Synod were present.—The hearty good will and warm affection towards all his fellow laborers in the Gospel, with which each minister came to the Synod, had been cherished and much increased by the harmony which ruled their councils, the success which attended their deliberations, and the growing interest which all discovered in the prosperity of Zion. The piety of every one had received a fresh impulse by partaking of the spirit of the place. It was no feeble addition to the effect of the communion, to see eighteen precious souls making a public profession of their faith in Christ,—to see the little girl of twelve years receive the ordinance of baptism by the side of a venerable Judge whose head is whitened with age.

In the midst of this work of his holy Spirit, which was seen by every eye and felt in every heart, the Lord's Supper was administered. During the silence of that hour, tears of devout gratitude mingled with tears of fearful distress,—fervent prayers ascended in the silent mediations of many souls made happy in the divine presence,—and sighs, half suppressed, escaped from many hearts, which a recent discovery of sin had filled with bitter anguish.

At this moment I saw in every countenance, resolutions renewed with a solemnity and confidence in God unfelt before. The minister of Christ resolved to live for his Master alone, and to labor only, and more abundantly, for the salvation of precious souls. The young converts formed new resolutions to press onward in the course they had entered; and the anxious determined to be satisfied with nothing less than repentance towards God, and faith in the Lord Jesus Christ. So many circumstances calculated to produce the happiest and holiest feeling, and to raise the Christian to the sublimest elevation of his celestial character, do not many times unite in the experience of any one individual this side of heaven.

Every morning of the succeeding week, additions were made to the anxious meeting, and some were for the first time rejoicing in a merciful Redeemer. On the first day of December, the number of conversions was about 38, and as many more were still anxious.

For a year past, there has been a *Female Prayer Meeting* in the place, attended by a very few devoted Christians, who have persevered in defiance of every discouragement; and now the Lord is granting them the reward of their faithfulness, by sending salvation to their people.

There is a Society of Methodists, and one of Presbyterians, in the town, which heartily unite in the good work, and give an example of liberal and charitable feelings not unworthy of the benevolent religion of the gospel.

The society at Washington, is affluent, refined, and intelligent. Nothing could excel the hospitality and kindness which was extended to every member of the Synodical meeting. It was an untold luxury to a New-Englander, to see "true Southern hospitality," and a genuine Northern revival, meet in the same society.

I believe there is a general impression on the minds of God's people, and especially on the minds of his ministers, that the set time to favour Zion in the South is come. The revival at Athens commences a new era in the Southern Colleges. The students have returned to their homes with the other impressions of the value of religion than they ever felt before. These, dear Christians, are the signs of the times,—more than indications of the grace of God in the South. Oh, be not faithless but believing, and persevering in your prayers that the Carolinas and Georgia, may speedily become a land of revivals,—that Christians may abound in faith and good works,—the impenitent be alarmed and returning to Christ,—and the Seminaries send a yearly supply of ministers educated in the school of revivals, to meet the increasing demand for religious instruction.

Yours truly, A. F.

REVIVALS OF RELIGION.

VERNON, CONN.—The Christian Secretary contains an account of an interesting work of grace at Vernon Factory Village, about 11 miles east of Hartford. Between 60 and 80 individuals give evidence of conversion, and the revival is advancing with power.

RICHMOND, MASS.—We rejoice to learn that a revival has commenced in Richmond, Mass. We do not know how far it has progressed. Letters just received in this city, state that "there is great solemnity resting upon many of the inhabitants, and many are surrendering themselves into the hands of the Saviour." A youth, who lately belonged to the S. School in this city, & now residing in Richmond, writes thus to one of her companions: "The present time is as solemn as Eternity; many are making the interesting inquiry, what shall I do to be saved? Our meetings are crowded, and particularly interesting." To another she writes, "I attended an Inquiry Meeting last evening, and I can hardly express to you the interest I felt in it. One room was filled with Christians, who were praying for anxious sinners, while the other was silent and solemn. Many here are pleading for mercy, and some have obtained it."—*Rel. Int.*

ACWORTH, N. H.—A letter directed to the Editor, dated Acworth, Dec. 12th, says:—Our revival progresses most happily. The *divine breath*, though still, is mighty. Between 40 and 50 are rejoicing in hope. Every day is big with some event almost too great for our faith to grasp and our hope to realise. More males than females have as yet yielded to the divine requisition, "Give me thine heart."

REVIVAL IN BARRE, VT.—A letter from a gentleman in Hardwick, Vt. dated Dec. 12th, contains the following: "In the town of Barre, there is a powerful work of grace going on;—I think the most powerful that I ever witnessed. I cannot tell the exact number of hopeful converts, but am informed by a person direct from that place, that it is not far from 200. The work is of recent origin, but it has extended with remarkable rapidity. One Universalist preacher is among the trophies of divine grace. Surely Satan's kingdom trembles; while the kingdom of the blessed Saviour appears continually more glorious."

RICHMOND, VA.—In Richmond, Va. the deep interest which some time ago began to manifest itself, continues and increases. In the first Baptist Church, 58 have been baptized, and a number more received on profession of faith, for baptism, while others are are evidently much concerned. In the Second Baptist Church, 18 have been baptized, and others are exercising hope in Christ. The whole number added and under concern in the Methodist Church, in which this revival had its origin, as early as the month of September, exceeds a hundred. And not less than thirty in the congregation of the First Presbyterian Church have made a profession of faith in Christ, or are inquiring the way to acceptance with God.—*Evan. Inq.*

BOSTON, MASS.—Late accounts from Boston, says the Western Recorder, represent the state of religion as considerably improving, in several of the churches. Instances of conversion are becoming more frequent than heretofore; and there are favourable indications of a more general outpouring of the Spirit of Grace in that city.

ITHICA, N. Y.—The revival at Ithica, N. Y. increases greatly, and is more powerful and extensive at the present time, than at any former period since the settlement of the village. The numbers admitted into Mr W's church are now stated at 116—84 of whom were admitted last Sabbath week. It is a time of awful interest in the village; and the work extends to different denominations.

Lowville.—The N. Y. Baptist Register informs, that 22 persons have been baptized in Lowville the season past; the Presbyterian and Methodist church have each received about the same number.

Thompson, Ct. and Hopkinton N. H.—We learn from the Watchman, that there are favourable indications in both these towns.

West-Boylston, Mass.—The same paper says, that about 60 in this town have recently indulged a hope in Christ.

CANANDAIGUA, N. Y.

The Utica Recorder contains an interesting account of a revival in Canandaigua, written by the Rev. A. D. Eddy. The Recorder states that this congregation "was once considered a strong hold of Unitarianism," having sat under Unitarian preaching about 8 years. Subsequently, Rev. Mr. Johns, by 5 years faithful evangelical labors, prepared the way for the present pastor. Mr. Eddy has been settled 3 years. At the time of his settlement, the church consisted of about 100 members. He says:

"It was not until last February, that any thing more than ordinary attention was excited. At that time the church was united, and unusually engaged in their efforts and prayers to secure that preparedness of heart so essential to the outpourings of the Holy Spirit.

"During the winter months previous, a few individuals became hopefully pious, and eight were received to our communion in March, most of whom were young.

"In May, thirty four were admitted to the church by profession; in July, forty-four; in September, seven; and in November, fifteen; making with those admitted in March, one hundred and eight, by profession. Of this number, more than twenty were heads of families. A few were about twelve years of age; but most were from the age of eighteen to twenty-five.

"Of the young ladies' Bible class, few of whom were professedly pious before, all but one have connected themselves with the church. Out of the twenty-nine Sabbath school teachers, twenty-eight are now professedly pious. Many of the Sabbath school children have been serious, and express a hope of an interest in the Saviour; a few of whom have already been admitted to the church.

"As is usual in all revivals of religion, the Bible class and Sabbath school have been the theatres of its most interesting exhibition; and most of those connected with them have been, as we trust, savingly affected."

BIBLE CLASSES.

By a letter from W. Ladd, Esq. to Rev. H. Wilbur, and published in the Recorder & Telegraph, it appears that Bible Class instruction holds a conspicuous place among the means which have been blessed in producing the late extensive revival of religion in Minot. There is a class of males; and another of females. The former numbers 47, of whom 4 were professors, at the time of its institution, and 11 have since made a profession; the latter 42, of whom 7 were professors, and 20 have since made a profession, and 9 others give evidence of a change of heart, some of whom, it is expected, will soon come forward.—The aggregate of both classes is 79—of professors at the time of its commencement, 11—leaving 68, who, for aught that appears, were in the "gall of bitterness and bonds of iniquity."—Of these, forty are now hopefully travelling the way to Zion, and 31 professedly so,—that way into which the Bible has conducted them, and in which it will be a "light unto their feet, and a lamp unto their path." Who would have dared to predict such a result, last winter, when these classes were instituted? Who almost would not have been ready to cry out, "If the Lord should make windows in heaven, might such a thing be!" Such facts plead powerfully for the institution of Bible Classes, and for the co-operation of laymen with their pastors in this method of doing good.—*Christian Mirror.*

American Home Missionary Society—The Treasurer acknowledges the receipt of $3632.93 since the 7th of October last; a more liberal support than has been realized in any equal time before, but still very inadequate to meet the engagements which the Committee have felt constrained to form.

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REVIVALS OF RELIGION.

On the preceding pages of this paper to-day, we present to our Christian readers a rich repast, under the heads "*Cheering Intelligence from the South*," and "*Revivals of Religion*." We have selected but a few of the many accounts with which our eastern papers are crowded on this subject: But these few, we trust, will animate the hearts of the people of God in the west; and induce them, with redoubled zeal and persevering prayer, to besiege the throne of His heavenly grace, that he would extend the cloud of mercy with which he has began to visit his churches in this region.

The account we gave last week, of the Revival in East Tennessee; and that given to-day, of the work in Georgia and South Carolina, are sufficient to make every pious heart exclaim with adoring gratitude, "*what hath God wrought!*" "A revival in a State Legislature, (says the N. Y. Observer) and especially in a Legislature like that of Georgia, is an event, we presume, without a precedent in the annals of our country. It proves the omnipotence of Divine grace, in a manner which admits of no dispute."

We cannot forbear remarking, on this subject, that in all those places where the Lord is reviving his work, the churches of the different denominations are going on "*in the good old way*," without carrying on a warfare against "Creeds & Confessions;" and it pleases God by "the *foolishness of preaching*, to save them that believe." If there have been revivals, in Churches in which the hue & cry has been raised on the subject of "*priest craft*," "*the kingdom of the clergy*," "*creeds and confessions*," &c. &c. we have not been informed of them. And we would take the liberty of cautioning some of our friends in the West, who we fear are in danger of being carried away with "*new notions*," by reminding them of some facts which transpired in our own country a few years ago:—

In the year 1803, the sect that has been known by the name, "New Lights," or "Stoneites," had their origin in Kentucky. They assumed the name of "*The Church of Christ*," or "*The Christian Church*." They contended that *all creeds and confessions ought to be rejected;* and the Bible, without any comment, or explanation, acknowledged as the only bond of union and church fellowship among Christians. At first they united under what they called "a presbytery," but "finding it extremely difficult to suppress the idea that they themselves were a party separate from others," and concluding that "they were off the foundation," in about nine months their Presbytery was dissolved.

"In the spring of 1805, three Shakers from Lebanon, New-York, arrived in Kentucky, and found the fields white for *their harvest*." In a few months after this, three of the leaders of the "*New-Lights*," or "*Christian Church*," viz. Matthew Huston, Richard M'Nemar, and John Dunlavy, (with a large portion of their followers,) embraced the doctrines of the Shakers; and they are now leaders in the Shaker establishments in the Western Country. Two others of the leaders of the "New-Lights" returned to the Church from which they had departed; and the remaining one, Mr. B. W. Stone, is now at the head of the Unitarian sect in the West.

We have recorded this short but admonitory history, as a beacon to any of our readers who may feel disposed to run after "*new notions*," or "*new lights*," and we would warn them by the example here given, to make a solemn pause, and examine well every step, lest peradventure after a while they find themselves "off the foundation," and whelmed in the mazes of some "*Ism*" that may make its appearance, and assume to itself a name in the West.

AMERICAN COLONIZATION SOCIETY.

The Rev. Benj. O. Peers, Agent of this Society, delivered a discourse (explanatory of the objects and principles of the Society) in the Episcopal Church in this town, on Sabbath Evening last, to a large and respectable audience. We understand the object of Mr. Peers, is, principally, to endeavour, to form Auxiliaries to the parent Society in various parts of our state—to give information as to the objects and principles of the Society; and to further its interests generally. We most heartily wish, he may have much success in this laudable work.

We are much gratified to learn that the Legislature of our state, now in session, have passed a resolution, cordially approving of the American Colonization Society; and requesting our Senators and Representatives in Congress, to co operate in any measures that body may adopt to aid the above Society in its operations. The resolution will be found under our Kentucky Legislative head, in this paper.

We refer our readers to an article on the 6th page of this paper, for a brief view of some of the blessings, both political and religious, to our own country as well as to Africa, which the accomplishment of this plan promises to bestow.

QUARTERLY MEETING.

The quarterly meeting of the West Lexington Presbytery, will be held in Nicholasville on the second Sabbath in February.---The meeting to commence on the Friday preceding, at 11 o'clock.

It is greatly desired that the members of Presbytery should be punctual in attending this meeting. If these meetings are to be useful, (as they can be made, and that very extensively) the members must be punctual. They should attend them with the spirit of martyrs and apostles; being not only willing to preach, and pray, and labour intensely for Christ's sake, but also to sacrifice ease, and comfort, and even life itself, for the prosperity of his cause, and the glory of his name. A whole Presbytery coming together with such a spirit, and concentrating the efforts of their piety---what blessed effects might we not confidently anticipate!---might we not expect to see our western Zion around, beginning to arise and shine in her beauty?

On such an occasion as a quarterly meeting, delinquency and slothfulness should be most particularly avoided. An evil example of this kind, might do incalculable injury. Its direct and almost necessary tendency, is to damp the zeal, and paralize the energies of others; and thus do that of which a faithful gospel minister can scarcely think, without shuddering---viz: prevent good, and do harm to souls, and to that cause which he loves dearer than life.

(*Communicated.*)

OUTRAGE AT THE SANDWICH ISLANDS.

We have published on our 2nd page, an article relative to the conduct of the crew of an American government vessel, at the island of Oahu. We publish it, in order that we may give as wide a circulation as possible to a circumstance so disgraceful, in the hope that there may be, from the people, some indignant expression of their feelings. We shall think very little of the Christianity of our land, if our Navy department suffers such an outrage to pass by unnoticed. The introduction of the Christian religion among the interesting inhabitants of the islands of the Pacific Ocean, has been hailed by the friends of the Redeemer, as among the most gratifying circumstances of the present age. With Christianity a new standard of morality has been introduced among them, and the horrible practice of licensed prostitution was abolished. But the crew of an American government ship, not only with the connivance, but with the assistance of her commander, have trampled upon the laws of the established Christian government of Oahu, and forced the authority to remove the legal restriction put on crime-- have thus set at naught the laws of God, and brought disgrace on this whole nation. It will be in vain, that missionary zeal and enterprise seek to send the blessings of Christianity and civilization, if the servants of a Christian people are permitted, for the mere gratification of their brutal appetites, to blight the fair prospect which began to spread itself over these interesting islands. What a state of things is that, when American missionaries have their lives endangered by their own countrymen, only for having preached that gospel, which, if it takes effect, must correct the horrible impurities of pagan immorality. The details of the transaction to which we allude, are indeed disgusting, and we would gladly have avoided their publication. But it is due to the public, and due to the cause of God, that at least those who are placed in the situation of conductors of public journals, should raise their voices against such abominable and lawless transactions as those recorded.—*Philad. Rec.*

TRANSYLVANIA UNIVERSITY.

Dr. *Horace Holley*, has resigned to the Trustees, his Presidency in Transylvania University, which the Trustees have accepted, to take effect on the second Monday in March next.

Ky. Gazette.

"THE BAPTIST RECORDER,"

Is published twice a month, at Bloomfield, Nelson county, Kentucky; edited by Rev. George Waller, and Rev. Spencer Clack; printed on a super royal sheet, "at one dollar and fifty cents a year, to be paid in six months from the time of subscribing, or two dollars at the end of the year."

From the Baptist Recorder.

MILLER & DUNCAN.

These gentlemen have discussed, elaborately, the lawfulness and expediency of "HUMAN CREEDS OR SUMMARIES OF FAITH." The Editor of the Christian Baptist has noticed the combat, doubtless with some concern. He has seen Mr Duncan driven to extremities, chased from one redoubt to another, and ultimately captured. That Duncan is now a prisoner, vanquished and manacled, is known to Mr. Campbell, who nevertheless would have his readers imagine that Duncan is yet in the field, leaning against CREEDS, like Sampson against the posts of Gaza. Mr. Campbell considers Dr. Miller "pledged by all that's manly, good and fair, not to lay down his pen until convinced, confuted, or triumphant; because he has taken up his pen." So far as this controversy is concerned, the Doctor most certainly if pledged, for an additional reason—Duncan and Campbell are known to the world, as apostates from the Presbyterian church; as that church has enjoyed all the benefits resulting from their former labors; as they were conceived, nurtured, and educated in her own bosom, it seems to devolve upon her the duty, painful as it may be, of protecting the christian world, as far as she can, against the baleful influence of errors recently imbibed by these degenerate twins. While there is more than one denomination of christians in the world, there must be distinguishing tenets, and of course, CREEDS, *either written or unwritten.* This position seems to be self-evident, and yet it is the very point against which Duncan and Campbell level their artillery. If our Presbyterian brethren are forced to yield this point, it surely will afford, at least a pretext for the following remarks of Mr. Campbell:

"Who that has his eyes open, has not seen that men of the lowest intellect, and of the lowest moral endowment, are the most zealous in the course of orthodoxy! And that the reason is, they are conscious that unless they can make a clamor about orthodoxy, they are likely to pass off the stage as they ought! I have always found these of the most orthodox scent, the slowest in the race, and the loudest in sound. The foremost hound makes the least noise, about the course, but those hindmost are always sounding *"lo here!* or lo there!"

The amount of which is this: Messrs. Duncan and Campbell have left their unfledged brainless companions in the rear, at a mighty rate; and none but the acute, the smart, the sensible, and the erudite, can keep pace with them. In their own opinion, they have left Dr. Miller at an awful distance, sounding "LO THERE," with all his coadjutors of *long cared memory.* To prove that the use of creeds supercedes *that* of the Bible, Mr. Campbell seems to think, his Brother Duncan has offered an argument, gigantic, huge, and overpowering—we give it in his own words:

"Now if the church cannot live simply with her Bible, but flourish with her creed, if the Bible affords no effectual guards against the inroads of heresy, while a creed does—if the privileges of the ministry are to be determined not by the Bible, but by a creed,—then is not the one *practically*, put into the place of the other. Is not one practically better than the other, insomuch as it does what the other cannot do! In short, is it not the supposed practical usefulness of creeds, which has obtained for them all the laboured eulogy they have received."

In refutation of this last and best of Mr. Duncan's efforts, we will permit that much abused instrument (the creed) to speak for itself. Chap. i. sect. 6.

"The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the *holy scripture*, unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men."

9th Sect. "The infallible rule of interpretation of Scripture, is the *scripture* itself; and therefore, when there is a question, about the true and full sense of any scripture, (which is not manifold, but one,) *it must be searched by other places* that speak more clearly."—Once more, see

10th Sect. "The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other than the *holy Scriptures* delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved."

Such is the language of our Confession of Faith—that book, which we are told, is (or may be) "put into the place of the Bible." Can it be believed that Duncan and Campbell have much respect for truth or candor, or for the good sense of their readers, when they strenuously urge a position so completely fallacious, so palpably ridiculous. As soon might we dread the approach of a sun-beam, lest it should supercede the "practical usefulness" of the sun. He who can read the first chapter of the Philadelphia Confession of Faith, and then gravely affirm it to be *unfriendly* to the Bible, deserves not to be reasoned with.—He is either a deceitful Hypocrite, or a moon struck manikin, unworthy of a place among the whelps of the *"hindmost hound."*

ALEPH.

NATIONAL LEGISLATURE.

On the 26th ult. a bill passed to be engrossed in the Senate, allowing to officers of the Army commanding companies, and to subalterns, an additional ration a day, and $10 increase of pay per month, when performing extra duty in the staff. On the following day it was read the third time and passed.

In the House of Representatives, same day, Mr. Ward of New York offered a resolution, "That the Committee on the District of Columbia be directed to inquire whether there be in force, in the said District, any law which authorizes the imprisonment of any free man of color, being a citizen of any of the United States, and his sale, as an unclaimed slave for gaol fees and other charges, and if so, to inquire into the expediency of repealing the same." He proceeded to state the occasion of presenting this resolution, viz. the case of Gilbert Horton a freeman of color from Westchester co. N. Y. who was imprisoned last summer in Washington, and would have been sold as a slave to pay his jail fees, but for the prompt interference of the citizens of that county. He then quoted passages from the Constitution, to show the illegality of such proceedings, and concluded by hoping that the discussion of the subject would be brought forward at an early day. After a few remarks by Mr. Forsyth of Ga., Mr. Hamilton of S. C. rose to address the chair, when the Speaker arrested the farther discussion of the resolution, the hour allotted by the rule of the House to the consideration of resolutions having passed. On the following day, however, after a discussion of some length by different gentlemen, it was carried by a large majority. In the course of the discussion, Mr. Miner of Pennsylvania read a paper signed by the jailor, in which the number of runaway negroes committed to the jail in Washington from Dec. 1, 1823, to Nov. 30, 1824, was stated to be 52—and 81 more by their masters for safe keeping: From Dec. 1, 1824, to Nov. 30, 1825, 58—and 124 by their masters for safe keeping! Fifteen of the whole number proved to be free; one of whom was sold for his jail fees and other expenses.

On Friday of last week, a communication was received by the House from the Hon. John C. Calhoun, Vice President of the United States, claiming an investigation by that body, into a part of his official conduct while Secretary of War, in which he is now accused of having made his office a medium of private gain. The charge, it appears was made by "E. MIX," one of the contractors for building a fort at a place called the *Rip Raps;* and had assumed additional importance from being lodged in one of the Departments of State.—Both Houses adjourned from Friday till Tuesday.

N. Y. Observer

KENTUCKY LEGISLATURE.

IN SENATE, JAN 16.

Mr Carneal, from the select committee to whom was referred, the memorial of the Colonization society, for colonizing the free people of colour on the coast of Africa, submitted a report, concluding with the following resolutions, which were unanimously adopted.

"*Resolved by the General Assembly of the Commonwealth of Kentucky*, That they view with deep and friendly interest, the exertions of the American Colonization Society, in establishing an Asylum on the coast of Africa, for the free people of color of the United States: and that the Senators and Representatives in Congress from this state, be and they are hereby requested, to use their efforts to facilitate the removal of such free persons of colour as may desire to emigrate from the United States to the colony of Africa, and to insure to them the protection and patronage of the general government, so far as shall be deemed consistent with the safety and interest of the United States.

"*Resolved*, That the Governor be requested to transmit a copy of the foregoing resolution to each of our Senators and Representatives in Congress."

Commentator.

A resolution has passed both houses for burning $600,000 of Commonwealth's paper.

An act has past reducing the price of vacant lands below the Tennessee to fifty cents per acre, and giving actual settlers nine months to enter their improvements.

From the report of the committee appointed to examine the Commonwealth's Bank, we learn, that on the first of January there was a balance in the Bank in favor of the Treasury of $44,000.

The bill for withdrawing the branches of the Commonwealth's Bank has not been finally disposed of. Its fate may be considered as uncertain.

An act has passed both houses to establish the county of ANDERSON, out of parts of the counties of Franklin, Mercer and Washington.—*Argus.*

PUBLIC OFFICERS.

The election of public officers took place on Tuesday last, by a joint vote of both branches of the General Assembly.

COL. JAS. DAVIDSON, was re elected *Treasurer*, without opposition.

J. H. HOLEMAN, *Public Printer.*

Bank of Kentucky.—JOHN HARVIE, *President*, Robert Alexander, Daniel Weisiger, Peter Dudley, and Nathaniel Hart, *Directors.*

Bank of the Commonwealth.—OLIVER G. WAGGENER *President*—George B. Knight, Willis Field, Price Nuttall, John Wright, W. O. Butler, J. J. Crittenden, Robert Johnston, Jacob Swigart, A. W. Dudley, Thomas S. Page, William Gerrard and Joseph Smith, *Directors.*

Branch at Lexington.—John Brand, is elected President; and Andrew McClure, Matthew Kennedy, David Megowan of Fayette, and Elijah Craig, David Thompson, and Samuel Penn of Scott, were elected directors. SPIRIT OF '76.

Bank of Kentucky.—A robbery of this Bank by the Porter, has been discovered. We believe the deficiency is about $3000. A part of it has been secured; but we know not how much. The means he used to purloin this money have not been ascertained. It is the belief of the Bank officers or at least some of them, that he had a false key for the vault.

The Porter was promised enlargement, on condition that he would make a full confession, and under that pledge, after he had confessed, the Bank of officers thought it their duty to let him go.—*Argus.*

Cumberland Ford, Jan. 3, 1827.

76,785 Hogs passed in the year 1826, worth	$537,495
3,334 Horses, say worth	301,260
944 Mules,	75,520
1,938 Stall fed Beeves,	77,520
938 Fat Weathers,	3,932
	$996,327

Then say 60,000 Hogs on the Kenhawa road, together with what surplus descends the Ohio, and say what you think of the enterprising and hardy sons of Kentucky? The length of roads is no determent, nor unhealty climes, and bad accounts of markets, a scare-crow sufficient to stop their honest and industrious efforts.

SLAVERY IN MEXICO.—The Louisiana Messenger states that the paragraph which has been extensively circulated that the Mexican Republic had abolished slavery, is not correct. The circumstances which gave rise to the report, are briefly these:—That government appointed Commissioners to draft a *project*, of a new constitution. When they presented their draft, it tolerated slavery in its broadest and most unlimited sense; which the Mexican Congress refused to allow, but confirming to the present owners the property in their slaves.—*They only forbid the introduction of new ne.*

From the Recorder & Telegraph.

TRADITIONS OF THE CHOCTAWS.

(Concluded.)

Previous to their intercourse with Europeans, and long after that era, the bodies of the dead were not buried. When a person died, the relatives placed the body upon a scaffold erected for that purpose. When the flesh had become putrid, four men, called *bone pickers*, took down the body, tore off the flesh with their fingers, and carefully laid away the bones in a house kept for that use. The first Choctaw ever known to have been buried, was a great chief who had died about 50 years ago.

It is supposed to be some more than a century and a half, since the Choctaws first saw Europeans. The account now given of the circumstances attending that event, is as follows. Some of them being near the Gulf of Mexico, discovered men at a distance whose appearance differed very much from what they had before seen. The Choctaws were not a little alarmed, and retreated with the utmost speed. They however ventured soon to return within sight of the beings, who had excited their *curiosity* no less than their fears. They seemed to be invited to throw away their fears, and approach, but durst not. Coming out from their retreat one day, the Choctaws saw no one on the shore; but observed a pole on the beach in an erect position, decorated with beautiful things waving in the air. As they approached the pole, the unknown beings rose up suddenly from the sand, with which they had buried themselves, and rushed upon the affrighted natives. They fled with such precipitation, that one only was taken This individual, the *Spaniards*, (for Spaniards they proved to be) carried to their vessel. The Choctaw's terror soon gave place to admiration, in view of the kindness manifested toward him, and of amazement at the wonderful house and its contents. His new friends dressed him in European stile, and among other ornaments suspended a looking glass at his breast. Having been set on shore he sought his affrighted companions. Deeming it unsafe to approach them in his new dress, as they might kill him before he would be recognized, he stripped off his clothes and went to the camp naked. His companions were astonished at seeing him alive, and still more when he related his adventures. Having seen the valuable expressions of friendship he had received, they at once visited the kind strangers, and experienced additional proofs of their friendship. They called the Spaniards Na ho lo, (beloved men) the appellation still given to all white men. The object of the Spaniards was to trade for furs. A trade was then commenced, which formed a most important era in the Choctaw history.

The Spaniards offered to sell guns and ammunition, but not discovering the utility of these, the Choctaws did not at that time purchase. They were most interested with the manner in which fire was produced with the *steel* and *flint*, and were much pleased to obtain them. They almost worshipped their countryman who was caught at the pole. It is said, that to him, and to his descendants for several generations, the privilege was granted, of making the first speech in councils.

At a period probably subsequent to the first interview with the Spaniards, the Choctaws and Chickasaws engaged in a war, which proved to be distressing in the extreme to both nations. During the early part of it the Choctaws were much the greatest sufferers, their enemies, it is said, having obtained fire arms of the English Colonists in the Atlantic Provinces, by the noise of which the Choctaws were exceedingly terrified. In one instance the Chickasaws surrounded a settlement of Choctaws, killed every man it contained, and made the women prisoners. They marched a short distance, and halted in the Choctaw's country; where the unhappy prisoners were compelled to join in the war dance, which celebrated the victory over their brothers, fathers and husbands, and to hold up the scalps of their slaughtered relatives. A few Choctaw warriors, who had heard the guns from a distance, approached sufficiently near to discover the appalling situation of their country women, and retired without being noticed. Taking different directions they soon spread the news of what they had seen, over the whole nation. The Choctaws were all enraged to the last degree, assembled, and immediately surrounded their enemies. Their thirst to revenge the injury having banished all fear of muskets, they rushed upon their enemies, and soon laid every one of them lifeless at their feet They then examined the guns; but not understanding the manner of using them, took out the barrels, beat them flat, split them, and formed the parts into knives. These, it is said, were the first edged tools of iron ever used by the Choctaws. The Spaniards afterwards sold them muskets, and taught them how to use them.

Thus furnished, and being more numerous than their foes, the Choctaws prosecuted the war with terrible effect. They carried the war fearlessly into the Chickasaw country, where they surrounded and utterly destroyed a settlement in which the small pox was then prevailing This disease was carried home by the victors, and spread through all parts of the nation, sweeping off, it is said, not less than 20 or 30 thousand persons, or nearly three fourths of whole population. The old people now living remember this desolating pestilence, and show the marks it made on their then infant faces.

After the Choctaws had obtained muskets, they had a long and bloody war with the Creeks. In the first part of it, the Creeks had a great advantage by possessing the art of swimming, which the Choctaws had not. By this means they would invade the Choctaw country when and where they were not expected; and when put to the worst, they could often escape over some large stream, where the Choctaws could not follow them. The latter at length acquired the art of swimming; and carrying the war into the country of the Creeks, fully retaliated the injuries they had suffered. This war terminated about fifty years ago. The reason now assigned why the Choctaws were formerly ignorant of the art of swimming is, that where their settlements then were, there were no considerable streams.

One more war of the Choctaws, deserves to be named; a war with a small nation called Chock-chu meh, in the immediate neighborhood of Mayhew. They were very mischievous, particularly disposed to steal; and living near the Chickasaws, annoyed them also. The two nations agreed; and on an appointed day attacked their settlement, one on each side. They continued an indiscriminate slaughter for three days; when the whole population, a very few individuals excepted, were slain. Their bones are still to be seen, on the beautiful prairies, situated to the west of Mayhew. The survivors were divided between the conquering nations. Some of the descendants of those captives, are now possessed of greater wealth and influence; than any other persons in the Chickasaw nation. A descendant of those taken by the *Choctaws* has been the *principal chief* over the District in which Elliot is situated. This war happened about the middle of the last century.

AMERICAN COLONIZATION SOCIETY.

There is nothing perhaps very striking in the object of the American Colonization Society, as announced in its Constitution,—"to promote and execute a plan for colonizing with their consent the free people of colour residing in our country, in Africa, or such other place as Congress shall deem most expedient." Many colonies have been established by people not more able than ourselves, and in countries offering fewer facilities for the execution of such a plan than the coast of Africa. To rid ourselves of our free coloured population must be acknowledged a desirable object, for we all know them to be, as a class, degraded, vicious, and miserable. Such, aside from the difficulties of the enterprise, are the first thoughts that suggest themselves; and here, it is to be feared, many, even of those who regard the plan with favor, stop without pushing the inquiry as they ought, and of course without feeling any very deep or lasting interest, in the matter. But it is the glory of this plan that the more you examine its various relations, political and religious, to the well-being of our own dear country, of Africa, and of the world, the more magnificent and heaven-born it appears to you. Except the *conversion of the world*, the hastening onward of the day when the Truth of God shall be universally triumphant—the one object towards which all our little schemes of benevolence are working, as to their consummation—it would be difficult to name any object, the accomplishment of which promises to scatter so widely, and bountifully, the richest of Heaven's blessings. By removing from the midst of us a degraded and vicious race, the community is left more industrious, virtuous, and happy, and these despised beings themselves soon acquire an elevation of intellectual and moral character that astonishes even those who hoped best of them. While, too, you are transporting the free man of colour, you are knocking off—this is not anticipation,—it is *history*—you are knocking off the fetters of the slave; and soon he also stands among his peers, in the consciousness of freedom and manhood, in the land of his fathers. Throughout the whole extent of many large and populous states, you are warding off the bloody weapon of death from the defenceless inmates of many a sweet home, and averting the unimagmable horrors of a servile war. You are doing away the inherent vices of our southern states, and drawing more closely the ties by which we are bound to each other —preparing the way for us all, from Maine to Georgia, to see and rejoice in our unity as a people, and to love our country with one love, because to all alike, our whole country appears lovely. Can it be that in this case only, the saying shall not be verified, that "it is more blessed to give than to receive!" Does Christian kindness in an indi-

vidual meet with the richest reward from Heaven, and will a nation devoted to good deeds, be left without its harvest of happiness and glory?

Besides, those colonies with which you have been lining the African coast, and thus putting an end forever to the most abominable traffic that ever defiled our earth, are *Christian* communities; and among them are multitudes busily engaged in imparting, not only the arts of civilized society, but the WORD OF LIFE, to the native tribes. It is thus, it would seem, that "Ethiopia" is to be taught to "stretch out her hands unto God" These anticipations may be pronounced "visionary." But that word has lost its power with us; we have too often known it come from feeble minds, and cold and selfish hearts. The Society has already succeeded in every point of its enterprize. Most, if not all, of the advantages that we have alluded to, have, in a measure, already resulted from its efforts. We anticipate no great change in the nature, but only in the degree, of its triumphs. *Vermont Chronicle.*

From the Connecticut Observer.

THE CHANGE WILL COME.

The present number commences the third volume of our publication. In looking back to the beginning of our labours, and comparing the present state of our country and the world with that only two years ago, an evident improvement may be seen. The cause of missions has been constantly gaining new friends and new triumphs. The objects aimed it, and the measures for obtaining them, which were once viewed with suspicion by some, and with indifference by others, are now sanctioned by the example of many of both these classes. The cause of education has advanced rapidly within the same period. At the commencement of our publication, the plan of a Seminary for educating teachers, was warmly and ably advocated by a writer in our columns. We well recollect the expressions of some judicious men, who, acknowledging the ability of the essays, declared the plan itself entirely visionary and impracticable—at least for a great while to come. But since that period, it has been recommended to the attention of the legislatures of two States by the chief magistrates—and recently a gentleman of high literary character and rare qualifications, has proposed such an establishment, with fair prospects, we understand, of success.

Another fact, showing an advance of public sentiment, we must crave indulgence here to state. About a year since, a highly valued correspondent proposed to publish in our columns, a series of essays on entire abstinence from ardent spirits—but apprehensive lest the public were not prepared for such a measure, he suggested that we should reject them if their publication would interfere with the interests of our paper. At first, we often heard the remark that the attempt was hopeless. Now, scarce a week passess, which does not bring intelligence from Maine to Georgia, of associations forming to suppress intemperance—associations the fundamental article in whose constitutions, is, that the members entirely abstain from ardent spirits, except when taken as a remedy, by the advice of a physician.

Facts might also be adduced which show an advance of public sentiment in favour of the Sabbath. The proposal for a National Society to promote an observance of the Sabbath has been well received in different parts of the country—and there seems to be a simultaneous movement among christians of every denomination, and in every part of the land, for the defence of this palladium of our religion and our liberty. The determination that this holy day shall not be profaned, if their influence can prevent it, is strong—and will not end in words. That principle of association, which if not newly discovered, is newly applied so happily in favour of other subjects, is soon to be applied to this. And when christians, who differ indeed in some minor points, yet own a common Lord, and in the main, a common faith, and have a common desire to protect the Sabbath, shall unite their religious and civil influence in this good work, it will be accomplished. Let the friends of the Sabbath combine their strength, and no man who habitually profanes it would long be found among the rulers of this highly favoured people.

When we turn from the past to the future, the prospect is brighter still. The church has the word of God on her side. The change predicted in the figure of "new heavens and a new earth wherein dwelleth righteousness," makes haste. The preparations which for so many years have been making to produce it, are far enough advanced to give satisfactory proof that they are adequate to the end Faith has almost given way to sight. The Spirit is coming down like rain on the mown grass. Knowledge is greatly increasing. Commerce is doing her part of the work. Science and the Arts are bringing in their contributions. The new facilities of communication between distant parts of the earth bear on the same object.

The change will come. *Wars will cease.* Commerce is raising up a large and wealthy class whose interests require peace;—and as it is in a degree true now, so it will be more true hereafter, that governments must be swayed not by the love of war and of conquest, but by the commercial interests of their subjects. If republican forms of government shall generally prevail, they will favour peace,—for they will dry up one most copious fountain of discord among nations—disputes about legitimate succession to the throne And the people who bear the expense and shed the blood and endure the privations—not governments—will decide the question of peace or war. And if a republican form of government should not prevail, still the diffusion of knowledge, and the elevation of the mass of the people by the operations of commerce, will form a public opinion, and give a weight to it, which kings will not lightly disregard. Knit together, too, as christians of different nations are, by the missionary spirit, they will cry out against rashly drawing the sword against their brethren. Antipathies and political prejudices will be cast off as they run side by side in the same heavenly race—and it will not be possible to kindle in their hearts a spirit of war, by declaiming on former aggressions. They will not endure to see missionary operations impeded—the wheels of the chariot of salvation obstructed and even rolled back—merely to gratify the ambition or revenge of their rulers.

The change will come. *Nations will be essentially free, whatever may be the form of governments.* Knowledge is fast extending, but this alone will not make freedom. Extensive acquisitions and powerful intellects—burning eloquence—the loftiest and sweetest poetry, have existed under the reign of despotism. But the book of liberty—the Bible—is extending its influence. That book which roused the spirit of Luther to think and act freely when the sway of tyrants was complete over the bodies and minds of all the world—which led men searching for liberty of conscience, to enquire into the claims of Kings and Popes, and to assert their civil rights—this Book still retains its efficacy—and is diffusing the same influence over the minds of men. Whether the members of a republic, or the subjects of a monarch, walking in its light, the nations of the redeemed will enjoy, even here, "the glorious liberty of the sons of God."

The change will come. *Heathen nations will become the followers of Christ.* The work has been begun successfully—and systematically. The principle of *voluntary association* which the experience of ages has shown to be powerful when applied to the secular business of men—and which has long been applied to sustain the regular institutions of religion, is now applied to the business of converting the nations. Out of individual weakness it brings aggregate strength; and, as in well organized armies, it operates with concentrated energy. So long as the feeling peculiar to the age—the feeling that *something must be done,* pervades the hearts of the christian world, and so long as they employ the power of voluntary association as wisely as the children of this world have done, and without the intrigue, the management, the corruption, which sometimes are seen in secular affairs, no obstacle can stop the work.

The change will come—and whether individual happiness—the lengthening out of human life through the improvement in Science and the Arts—social happiness—plenty, from the absence of wars and vice and immoralities and crimes—national prosperity attending knowledge, and competence and piety—whether any or all of these are spoken of, there will yet be 'new heavens and a new earth, wherein dwelleth righteousness.' And tho' the time should be prolonged beyond our day—even though this year the angel of death should say to any of us, 'Time with you shall be no longer,' if we are steadfast, and abound in the work of the Lord, we shall shout among angels in heaven—'Glory to God in the highest—on earth peace—good will among men.'

DUTY.—God always works by secondary causes, and requires the best exercise of our rational powers, and our means of all kinds both to receive religious instruction for ourselves, and to convey it to others, and in proportion as nations or individuals possess these means, they are answerable to him for the due and right use of them. There are, therefore, two main reasons for religious instruction, the first, our duty to ourselves inasmuch as God requires this duty of us as an act of service and homage to Him, and without any reference to the certainty of success; and secondly, as a duty to our neighbours. We are bound to make the attempt, however unpromising, as an act of service, and of obedience to God, and we are bound to persevere in it, because the slightest success is a good communicated to our neighbour, and a reward insured to ourselves infinitely above all the possible cost of mere money and personal pains.

POETRY.

STANZAS ON THE SABBATH BELL.

That Sabbath bell, that Sabbath bell,
How soothing is its simple knell!
It speaks of peace, it sweetly calls
The Christian to our hallowed walls.

Those walls which centuries have stood
When prouder domes have flowed with blood:
And which have the asylum been
Of peace, in many a troubled scene.

The Sabbath bell! how sweet its chime
Is answered—soothing thoughts sublime!
From north to south, from east to west,
Inviting all to praise, to rest.

Its summons in sweet fancy blends,
The sever'd hearts of distant friends,
In blest communion of the soul,
Sway'd by religion's mild control.

Oh! how I joy to hear its knell,
It gives the heart a holier swell;
Or thus its solemn tones invite,
"In God's own house let all unite."

Let all unite. Let every heart
In rapt devotion bear its part,
And prayers united rise on wings
Of love to Him, the King of kings.

Oh! who such union may despise,
Wafted like incense to the skies,
From thousand hearts expressed in one,
With heavenly power to mercy's throne.

That Sabbath bell, that Sabbath bell!
Long may its chime of worship tell
Such as our fathers loved to raise
In words devout, to songs of praise.

May that pure worship never fail
To cheer man on thro' Lifes sad vale,
And that sweet chime the Christian call,
Till heaven's own Sabbath circles all!

Village Pastor.

MEMOIR

OF THE LIFE OF

MISS CAROLINE E. SMELT.

[*Continued.*]

She was early distinguished for her love of *truth;* insomuch, that she was frequently called upon to decide little disputes in school; it being generally admitted by the contending parties, that *Caroline Smelt* would not tell a *falsehood*, even to screen herself from censure. Her friends have no recollection of her ever having deserved a reproof for deviating from *strict veracity*. She viewed *falsehood* as one of the most degrading and unprofitable vices, and a very high offence against Him who knoweth all things. Neither did she countenance or practice *tale-bearing*. So far did she carry this principle, as to suffer herself sometimes to be grossly imposed upon, rather than make a complaint, lest she might be called a *tell-tale*.

To her relations she was amiable and companionable, while yet a child; but her extreme diffidence, or timid modesty, prevented her from communicating her ideas on any subject, with freedom, except to those with wham she was well acquainted. To such she was free and communicative, and her conversation frequently afforded them instruction and delight. Her language was pure; her expressions select; and her observations far beyond her years.

She appeared to attach no importance to herself on account of her being an *only child;* nor did she infer from this, that she had any claim to extraordinary indulgence. On the contrary, she said "it humbled her; for it became her duty to strive to be every thing to her parents, that they might not grieve too much after those children they had lost.

When she was twelve years old she was highly gratified by the birth of a little sister. On this occasion her joy was beyond description. A certain female neighbour expressed her surprise at seeing Caroline so delighted, as "it might have been expected that *she* would have been disappointed, rather than pleased, that the child was not a boy; for now, the little stranger would stand on equal ground with herself, and her importance would probably be diminished." She replied, she was very sorry that any person should entertain so contracted an opinion of her heart. She could, with great sincerity, declare that she was much happier than she should have been if it had been a boy; and gave her reasons at full length, which silenced the friend. Some time afterwards she said to her mother, "Mamma, do you think our neighbour .... was in earnest when she gave such an opinion? I do not approve of jests *at any time*, or on *any subject*; and I never have taken, nor ever will, if I can help it, take such a liberty with any one. I am sure I feel so much gratitude to Providence for blessing me with a beautiful little sister, that I would be willing that *you*, even *you*, should love her a great deal better (if that is possible) than you do *me*."

She now proved that she did indeed love *living babes;* for greater tenderness or affection perhaps was never witnessed than she testified towards this little treasure. But alas! in rather less than a year after its birth it was called to the arms of that Saviour who had condescended to bless such little ones while he sojourned here on earth. This was the second time Caroline had felt the pain of separation from an only sister; but her grief was tempered with sweet submission to the decree of unerring wisdom. She, nevertheless discovered great sensibility whenever this child was mentioned, and cou'd seldom suppress her tears on such occasions.

[*To be continued.*]

From the (Louisville) Focus.

DUELLING.

To the Editors,

Public newspapers should, you are well aware, be in some measure the moral censors of society; the stream of moral instruction flowing from the press through the channel of that kind of periodical production, should be for the healing and cleansing of public immoralities. As men of ingenuousness, and promoters of society's chief good, correct moral feeling, I trust you will not take offence at my suggestions, nor refuse to give your views explicitly on the *illegal* and *immoral* method of redressing injuries or insults, which the duellist seeks. For what is a duel? It is a violation of the law of God and of man.

The law of Heaven is, "thou shalt not kill," and the law of our country responds its voice to the imperative command of God's interdiction. What is it but the same sort of revengeful feeling, acted out in a less *honorable* way, that actuates the assassin to plunge his dirk in his fellow citizen's bosom to be avenged for some insult offered, or injury done him! Is it not a foul blot on Kentucky's moral face, to hear of so many horrid instances, which "harrow up the soul" in the hearing, of man's revengeful cruelty to his fellow man?

Shall the practice of eminent personages be instanced as offering a screen behind which the more daring murderer may stand secure from public indignation? Yes! when it is recollected that a Jackson and a Clay have bid defiance to their country's laws, the claims of society, and the moral command of Heaven, and have rudely burst from all those restraints which bind the complex parts of society into a harmonious whole, and subordinate the interests of one to all---then may a Beauchamp exult at his midnight deed of blood, and the female instigator of that crime be praised for the daringness of her spirit, and the fire of that hate which burnt up all that was human in its desolating blaze.

A SUBSCRIBER.

REMARKS

By the Editors of the Focus.

No person reprobates duelling more distinctly and emphatically than the editors of this paper. We consider it *absurd* and *criminal--absurd*, because it affords no evidence either of bravery or rectitude. The most cowardly are commonly the most ready to fight. They *dread* so much the very name of coward, that they will go, pale and shivering, to the field of *dis*-honor, to scatter their random shot in the air; when the *really brave* has firmness enough to treat the imputation of cowardice with contempt. It affords no evidence of rectitude; for the hardy villain is more likely to make a good shot, than the conscientious man, who *feels* that he is committing a crime. Duelling is *criminal;* because in violation of the laws of God and man, the duellist takes vengeance into his own hands, and involving the innocent with the guilty, seeks redress perhaps for the slightest insult, *by murder!* Duelling, however, like any other criminal act, has not always the same degree of guilt. Circumstances may sometimes palliate the offence. Such have always been our sentiments.

We think every man *disgraced*, who *fights* a duel; and we think the *professed* duellist, who makes an *effort to play the brave man*, and backs out on quibbles of etiquette, is *doubly disgraced*---first, in approving a wicked practice --and next, in want of *spunk* to meet the consequences. The only *safe* way, to get through the world, without the hazard of being disgraced in relation to duelling, is to act *honestly*---for honesty is in all things the best policy. ☞*Let every young man honestly declare his convictions on this subject---namely, that duelling is criminal, and ought not to be practised---and let him always act honestly according to this declaration---and he needs fear no disgrace.*

LEATHER AND PRUNELLA.

A writer in the Merrimack Journal has opened a battery against the fashion of wearing cloth shoes by the ladies. He says, with great justice:

"If there is any one constant practice that deserves execration, this is it. Examine the many cases of consumption and decline now prevalent throughout our country, and it will be found that first of all, the patient, by wearing cloth shoes, got her feet wet, which caused a slight cold—before the first cold was fairly cured, a second one was taken by the same carelessness, and so it continues, until a consumption is seated; when, after lingering a few months, *death* ends the scene. It is a fact which I presume will not be disputed, that twenty females at least are carried out of the world by consumption, where one male is. I believe this cannot be accounted for in any other manner than that men are not a tenth part so careless of their health, as ladies are. You can scarcely name a prudent man who will consent to have his feet wet by thin shoes two or three times every week; on the contrary, many take a method to have their boots water proof. If the ladies think that lasting, or velencia, or satin shoes, are handsomer than those made of kid or leather, they are sadly mistaken, at least in the opinion of the gentlemen."

WRECK OF A SLAVE VESSEL.

"We copy from the Norwich (Con.) Courier, the following extract of a letter to a gentleman in that city, dated Bahia, Sept. 1826. *N. Y. Obs. & Chron.*

"An English brig put in here in a few days since, bound from Rio de Janeiro to Liverpool, to land twenty-eighty slaves, which were taken out of a Brazilian Slave Wreck, in long. 34 deg. W. lat. 19. S. The English brig discovered something floating on the surface of the water, and as they approached it, they found it to be a wreck; they lowered their boat, and went on board for the purpose of getting some spars, rigging and sails: they suceeeded in getting the articles, and on leaving the wreck the last time, they thought they heard a sound like a person groaning, which induced them to make a further search.—They cut a hole in the bow, which was out of water, and took out twenty-eight slaves, which were the only survivors of one hundred and sixty. It is supposed the captain and crew were lost when the vessel capsized. The survivors were delivered to the English Consul in this port—by whom the captain was liberally rewarded for his humane exertions in their behalf."